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Annual Meeting

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., was held on January 27, 1953, at the Rooms of the Society. The President, Dr. George H. Hyslop, presided at the meeting. The following Voting Members were present: Mrs. E. W. Allison, Mrs. Valentine Bennett, Mrs. Lea Hudson, Mrs. Lawrence Jacob, Mrs. Peggy Jacobsen, Mr. Gerald L. Kaufman, Mr. Alan F. MacRobert, Dr. Russell G. MacRobert, Mrs. E. de P. Matthews, Miss Hettie Rhoda Meade, Miss Margaret Naumburg, Miss Gertrude O. Tubby and Mrs. John Jay Whitehead.

The following five Trustees of the Society whose terms of office had expired were re-elected for another term of three years: Dr. George H. Hyslop, Mrs. Lawrence Jacob, Dr. Gardner Murphy, Dr. Montague Ullman and Mrs. John Jay Whitehead.

At a meeting of the Board of Trustees held on March 10, 1953, the following officers of the Society were re-elected for the year 1953: President, Dr. George H. Hyslop; First Vice-President, Dr. Gardner Murphy; Second Vice-President, Mrs. Lawrence Jacob; Treasurer, Mr. Edward Latham; Secretary and Assistant Treasurer, Mrs. E. W. Allison.

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The Psychic Fifth Dimension, II

Can the Five-Dimension Theory Become Useful in Psychical Research?

HORNELL HART AND ASSOCIATES

A. Introduction

An experiment in creative-discussion-by-correspondence has been carried out in connection with the article on "The Psychic Fifth Dimension" which appeared in the January 1953 JOURNAL. A preliminary draft of that article was mailed to a dozen or so outstanding thinkers interested in this field, with invitations to comment and criticize. Up to the date of this writing, helpful replies have been received from C. J. Ducasse, F. L. Kunz, Laurence J. Lafleur, Gardner Murphy, Charles E. Ozanne, Dorothy H. Pope, J. G. Pratt, H. H. Price, J. B. Rhine, J. R. Smythies, Robert H. Thouless, the late G. N. M. Tyrrell and others. Several of these persons have written two or more letters each, discussing successive revisions. In the light of criticisms and suggestions contained in these letters, the original article was extensively revised before it was published. Many of the criticisms, however, require more extended discussion than seemed pertinent in the article presenting the basic theory. For the sake of clarity in discussing these criticisms, a brief résumé of the theory may be helpful.

B. The Five-Dimension Theory

1. The Need for Five Dimensions: One's life experience includes innumerable four-dimensional space-time structures, such as (*a*) the room in which one is working at a given moment; (*b*) a vivid dream; (*c*) a science-fiction story, or the like. An infinite number of such four-dimensional objects could exist without intersecting each other at all. But the only place where they *could* so exist would be in a five-dimensional continuum.

2. The Unique Time-Line of Each Individual: Every person who participates in any given four-dimensional structure observes and operates from his own special point of view, which we shall call the individual's "focus of consciousness." The participant's focus moves along the time dimension of the four-dimensional structure, and usually moves about also in the other three dimensions of that structure. From his focus of consciousness in any given four-dimensional structure, the individual can remember a series of four-dimensional

structures in which he has previously occupied foci of consciousness, and he can anticipate structures in which he will occupy such foci in the future. The locus of these successive foci of consciousness constitutes the individual's "unique time-line." His personal identity consists in his recognition and incorporation of the experiences along this time-line as uniquely his own.

3. Interfaces: Between each two successive four-dimensional structures along the individual's time-line is a transition instant, with its attendant structure. In sequences between ordinary sensorimotor experiences, these interfaces are such ordinary structures as doorways or street corners. But every normal person also passes frequently from one to another of the different basic types of space-time structure, as in passing from waking life into a dream or from sensorimotor observation to memory or from memory into imaginative planning, or the like.

4. Intersections: Granted that you as well as I each have our own series of four-dimensional space-time experiences strung on our respective unique time-lines, it seems necessary to adopt the further working hypothesis that we share the same space-time structure whenever we come into each other's presence—or at least that we share the same four-dimensional structure to the extent that we pay attention to the same things, are able to converse about our mutual surroundings, and are able to cooperate in relation to these surroundings, including our relations to each other. If you interview me in my office, or if I call upon you in your home, an intersection occurs between your space-time experience and mine. Similarly, if you and I should both remember having seen and talked with each other in dreams that were very similar (as in the cases of the shared dreams summarized in the Five-Dimension article) it seems natural to regard that as an intersection between our respective four-dimensional dream experiences. When an apparition of a person is seen in the place of which he is dreaming, that would seem to constitute another type of intersection. Since apparitions of persons known to be dead are found to be very similar in many respects to apparitions of persons who are living and who remember having dreamed of being in the places where their apparitions are seen, it is natural at least to explore the hypothesis that apparitions of the dead represent intersections between their post-mortem experiences and the experiences of the living persons who see the apparitions.

5. The "Material World" as a Special Case: The "material universe" is a special type of space-time structure. Within it, movement in time can occur only in the forward dimension, in unison with the rest of sentient beings; movement from one point to another must

traverse a continuous series of intermediate points; and an operator can move or shape matter only by acting upon a continuous chain of material objects intervening between the operator and the matter to be operated on, or by altering a force-field which includes the operator and the object to be operated on. The mathematics of higher space has been developed to deal with the phenomena of this physical universe.

6. *Basic Features of Psychic Space*: Psychic space (except for the "material" universe) conforms to different principles. Movement backward as well as forward in time is possible. Movement to distant points can be achieved instantly, without traversing intermediate points. Objects can be moved and shaped without any chain of intervening objects, and if force fields are involved, they do not involve the vibratory forces to which the law of inverse squares applies. The relative sizes, the relative speeds, and the shapes of objects can be altered, more or less at will, in psychic space-time structures. Moreover, experience-patterns in the fifth dimension are ordered, not by physical distance, nor by sidereal time, but by emotional, ideational and habitual linkage.

C. Difficulties Raised

Several of the distinguished thinkers who have participated in this discussion have challenged the five-dimensional aspect of the theory. The questions raised (in addition to those discussed in the revised article in which the theory was presented) may be classified into two broad groups: first, those challenging directly the proposed use of geometrical concepts as applied to psychical phenomena; second, the points raised which bear only indirectly on five-dimensional geometry. The following seven among the questions are directly concerned with dimensions and space-time structures:

1. *What Kind of Geometry Is Involved?* Charles E. Ozanne says:

> "Definite geometric knowledge is needed if we are to speak with authority of intersections in space of n dimensions . . . . I myself am very doubtful whether in some form of n-dimensional space a helpful frame of reference will be found for psi phenomena. But the various geometries stand there ready for use wherever application can be found for them."[1]

F. L. Kunz asks:

> "Are you using the term dimension in the sense it is used in some social science studies . . .? Or as the physicist uses it? Or as the geometer uses it? If the latter, is your treatment Euclidean?

[1] Charles E. Ozanne, letter to Hornell Hart, July 26, 1952.

> Such use as is made of superior dimension in present physics is, in respect to the macrocosm, non-Euclidean. If, therefore, there is to be a firm structure of theory for all forms of experience, the geometric connections need to be worked out more fully."[2]

In response to Mr. Kunz' question whether the geometry of the psychic fifth dimension is to be defined in Euclidean or non-Euclidean terms, the answer is, "Either or both—so long as the spatial concepts adopted are satisfactory for describing and analyzing our observations, and for planning our operations." In other words, our dimensional concepts must be operational.

Various types of self-contradiction arise when concepts of space and time are used without careful examination and statement of their operational implications. Laurence J. Lafleur has demonstrated this.[3] But if space and time concepts are used operationally, as tools for understanding and predicting specified types of experience-patterns, then these paradoxes need not arise—or can be eliminated by stricter operational definition of terms. Toward such consistency and operational validity the present project is directed. Some fundamentals of an operational geometry of the psychic dimension have already been intimated in the résumé of the Five-Dimension Theory. Later in this article, further operational analysis of this problem will be developed.

2. Can the Conscious Self Occupy a Position in Psychic Space? Tyrrell cites cases of conscious apparitions of the living, and of travelling clairvoyance, but then denies that the conscious self can occupy a spatial point of view. He says:

> "There is undoubtedly evidence to show that apparitions behave *as if* they were aware of their surroundings and therefore of being at a particular place among them . . . There is a small amount of evidence that the apparition of a living person can be seen at a place in space and that the person afterwards remembers viewing the scene from that identical position. . . . There are also the cases of 'travelling clairvoyance' . . . in which the sensitive describes a distant scene as from a particular point of view. But . . . I am not prepared to accept this as evidence that the conscious self of the sensitive actually *occupied* that spatial point of view. I . . . refuse to admit that the conscious self of a person who is talking to me in the same room is present in that room, or, indeed, is anywhere in space."[4]

Apparently Mr. Tyrrell holds an absolutist rather than an operational conception of spatial location. For purposes of the present

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[2] F. L. Kunz, letter to Hornell Hart, July 2, 1952.

[3] Laurence J. Lafleur, "Time as a Fourth Dimension," *Journal of Philosophy*, Vol. XXXVII, 1940, pp. 169-178.

[4] G. N. M. Tyrrell, "Apparitions," *Seventh Myers Memorial Lecture*, S.P.R., 1942, p. 30.

inquiry, being located at a given point in space may be defined as being able to observe and to operate directly from that point, and being capable of being observed and operated upon directly at that point. It means having one's focus of consciousness at that point, and also being observable and accessible directly at that point. That Mr. Tyrrell is using a quite different definition is evident from his denial that the conscious self of a person who is talking to him in the same room is present in that room. Quite clearly, Mr. Tyrrell *does* believe that his own conscious self, the conscious selves of other normally embodied persons, and the conscious selves of at least some apparitions, do observe and operate from, as well as being observed and operated upon at, specific points in space.[5]

3. How Are Shared Dreams Located in Relation to the Places Where the Dreamers Are Sleeping? Gardner Murphy raises this question as follows:

> "If you and I, 1000 miles apart, dream at the same instant of the same event, in what sense is the event localized both in Durham and in Ashland [New Hampshire, where Dr. Murphy wrote the letter]? . . . In what sense is my dream of you *localized at the point* where you are?"[6]

Operationally, location of a given material or psychic object is definable in terms of accessibility to a stated observer-operator, and in terms of observational and operational relationships with his other "material" and psychic experience-patterns. Mr. Newnham, who dreamed of putting his arms around his fiancée in her distant home, at the same time when she felt his apparitional embrace at the location of which he was dreaming (see "The Psychic Fifth Dimension," p. 12) was located psychically right behind his lady-love. If I were to see an apparition of Dr. Murphy in my office chair, at the very moment when he was dreaming that he was sitting there, then he would be located, psychically, in that chair. But Henry Armitt Brown's dream of being murdered has no reported locational relationship to the sensorimotor locations of Brown or of either of the two friends (see "The Psychic Fifth Dimension," pp. 10-11). Operational and observational space relations were evident within the dream. And

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[5] After seeing a preliminary draft of this article, Mr. Tyrrell wrote on July 27, 1952: "With regard to consciousness occupying a position in space, I frankly deny this. Consciousness is not a substance and we cannot grasp what it is. It is non-spatial. Sense-data of surrounding objects are presented to consciousness by the brain and sense-organs. And sense-data of distant objects (called 'hallucinatory') or sense-data of events distant in time (see the Dieppe Raid case, *Journal* S.P.R., May-June, 1952) can equally be presented to consciousness. If consciousness were in space it would not matter where it was. In fact it is nowhere!" But if the consciousness of the observer-operator is nowhere, what does Mr. Tyrrell mean by "*surrounding* objects"?

[6] Gardner Murphy, letter to Hornell Hart, July 11, 1952.

the dream as a whole had certain relations of observational and operational accessibility for each of the participants. An analogy would be a stratocruiser, flying through a dense layer of cloud, while inside it one man was trying to murder another and two other men were trying to prevent it. But the relation of the shared dream to the other four-dimensional structures of the participants is different from the relationship of the plane to the space-time area which it is traversing. That is where the fifth dimension comes in. This relation will be discussed further in the section on "Pragmatic Space."

4. Is the Concept of "Dimension" Applicable to Psychic Relationships? Dr. Murphy observes:

> "If there is a fifth dimension, it must be orthogonal to the others in the sense that an infinite number of events, in a quantitative continuum, can occur at the same space-time point. To speak of a *dimension* would hardly be warranted if it can merely be proved that two qualitatively distinct events can occur at the same time-space region."[7]

Dr. Thouless comments:

> "There seems to be a lack of parallelism between your case of the dancer's extra dimension and the fifth dimension in which the dreams of the soldiers can be fitted. You talk of the latter as a continuum. But there isn't any continuity between the different soldiers' dreams."[8]

Along somewhat similar lines, Professor Ducasse says:

> "The notion of 'dimension' is in need of analysis. Broadly, a 'dimension' of something S seems to be a character of S admitting of a certain range of variations. That the range of possible variations of a character C of S is 'at right angles to' that of possible variations of another character K seems to mean, in more general terms, that C can vary without K varying, and K without C varying. The characters usually referred to when spatial dimensions are mentioned are positions of something in space. . . . It seems to me that the possible locations of something in a given dimension must constitute a serial order; and I do not see, offhand, that your fifth 'dimension' has this character; rather, it seems to be an unordered collection, and therefore not a dimension in the same sense as the other four."[9]

But, as pointed out in the published version of "The Psychic Fifth Dimension," and as more briefly stated in "Basic Features of Psychic Space," earlier in the present article (p. 49), experience-patterns in the fifth dimension are not "unordered"; they are ordered—not by physical distance, nor by sidereal time—but by emotional, ideational

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[7] Gardner Murphy, *op. cit.*
[8] Robert H. Thouless, letter to Hornell Hart, August 20, 1952.
[9] C. J. Ducasse, letter to Hornell Hart, July 21, 1952.

and habitual linkage. This point also will be dealt with further in the section on "Pragmatic Space."

5. Imperfect Intersections: Professor H. H. Price notes that a geometrical intersection between two four-dimensional structures suggests a complete sharing of a common four-dimensional area. He says:

> "When the correspondence between the two [dreams] is incomplete though still too great to be explained as mere chance coincidence, it will not be so easy to make the change from the ordinary language of correlation between two numerically-different manifolds to your language of 'intersection' which means that so far as this point of time is concerned there is *one* set of images (say) which are common to the two minds. Is not this what 'intersection' would involve?"[10]

Professor Price goes on to point out that many shared dreams correspond only in part. In response to this objection, it should be noted that incompleteness of sharing is characteristic—not merely of parapsychological intersections, but also of *all* intersections between four-dimensional structures. No two people pay attention to precisely the same aspects of their environment, even if they are very close to each other in space-time. Whenever several witnesses of an accident or of a crime testify independently, their several accounts are likely to vary from one another in major respects.

6. What Causes Psychic Intersections? Professor Ducasse writes:

> "The general notion of Intersection . . . is all right as far as it goes. But such an intersection is an *effect* and the sort of action or event that causes it seems just as unexplained when, let us say, a common dream is described as an intersection of two minds as when it is described simply as a dream common to two minds. To explain an event, after all, consists in pointing to what caused it. And when we know the cause, we can make the effect occur if we have the means of initiating the cause. 'Telepathy' and 'clairvoyance' are names for the fact that intersections of certain kinds occur . . . not for the cause of their occurrence."[11]

7. How Is Precognition Related to the Fifth Dimension? Attempts to deal with the problem of precognition in the preliminary drafts of "The Psychic Fifth Dimension" proved unsatisfactory. In the course of the creative discussion process it became apparent that this aspect of psi can be explained quite satisfactorily in terms of the Psychon Theory. This explanation is developed in a later section of the present article.

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[10] H. H. Price, letter to Hornell Hart, May 7, 1952.

[11] C. J. Ducasse, letter to Hornell Hart, April 28, 1952.

In addition to the seven questions listed above, the cooperating correspondents have raised a number of other difficulties, and various issues not immediately geometrical are also implied in the seven relating to dimensions and space-time structures. At the present point, however, attention will be concentrated on the problems raised above.

D. Agreements and Issues

1. Some Positive Initial Apparent Agreements: In order to avoid both the needless elaboration of points conceded by the great majority of persons intelligently interested in the subject, and also to avoid taking for granted points which other participants in the discussion would not concede, it may be useful to state briefly some facts and principles which appear to be generally accepted—or to be capable of acceptance—by all concerned.

(*a*) *Dreams, and Images Remembered or Imagined, Have Dimensions*: As Dr. J. G. Pratt puts it: "If we agree to say that a table I imagine has dimensions, just as much as a table I see, then your suggestion seems to follow logically."[12] Similarly Carington says:

> "No one can doubt that the image of an object may be extended and display distinguishable parts which are to right or left or above or below other parts. In fact, I see no particular objection to claiming that there is a kind of psychic space appropriate to psychic entities. But, if so, it will have to be built up from, or its geometry chosen so as to conform to, observations made on psychic entities, and a space of which the geometry is adapted to physical entities will not be applicable."[13]

The above comment by Carington may be taken tentatively as pointing the way toward an answer to question 1 in the preceding section (p. 49) of the present article—namely, "What Kind of Geometry Is Involved?"

(*b*) *Dimensional conceptions of life beyond death* have been offered by various leading psychical researchers. Professor

[12] J. G. Pratt, memo to Hornell Hart, May 28, 1952. Robert H. Thouless, in a letter dated August 20, 1952, objects: "That seems to me to put the matter the wrong way round. The dimensions are, I think, a conceptual device to explain the facts, not part of the facts." The agreement tentatively suggested here is merely that dreams and images have dimensions in the same sense that sensorimotor experiences have dimensions. Granted that dimensions are (in the last analysis) conceptual devices, they are not so considered in our perceptual processes. Common sense "perceives" the roundness of the rubber ball as much as it does the softness, or the greyness. But most of the participants in this discussion would presumably agree with Dr. Thouless that "the more difficult question is whether the dimensions [perceived or conceptualized in a dream or imagined experience] can be regarded as related to the dimensions used in the conceptual explanation of physical space and time."

[13] Whately Carington, *Thought Transference*, Creative Age Press, New York, 1946, p. 153.

Ducasse has suggested six theoretically possible forms of survival, which have been combined into the following hypothesis as to post-mortem experience:

"In addition to the dream-consciousness there might be 'critically controlled creative imagination'—the purposive activity characteristic of mental creativeness or discovery. There is also another possibility. It might be that not *all* the images one was aware of were dream-images. Some of them might be caused 'externally.' A certain amount of telepathy or clairvoyance (or, I suppose, precognition) might intrude into our dream, as indeed happens sometimes in some people's dreams in this present life. Such externally caused images would be resistant to our will, as sensations are now. And this provides us with a way of conceiving how a disembodied mind might be aware of a kind of *objective* 'next world' . . . It would also be a *public* next world . . . If we suppose that telepathy operated more freely than it does in our present embodied life (because the pressure of biological needs would have been removed), there might be a close and constant correlation between the images experienced by mind A and those experienced by other minds, B, C, and D; just as there is a close and constant correlation between their sensations now when they are all perceiving the same sort of material objects."[14]

The above summary of Professor Ducasse's theory is from a review by Professor H. H. Price who comments:

"I agree with him that the complex conception of survival which is built up by combining all these different conceptions is at once theoretically possible and 'significant' in the sense of satisfying to a rational person. . . . Professor Ducasse . . . does succeed in showing . . . that the notion of *dis*embodied existence makes sense and that some intelligible content can be given to it" (footnote 14, p. 145).

Five years earlier, Whately Carington said:

". . . I think we can do better than prove Survival—we can find out something about it. . . . I have . . . no doubt at all that, in some sense and in some degree, man survives death. . . . The mind is a psychon system [a dynamic configuration of ideas and images], and the question of whether any particular mind survives is one of the stability of that system under post-mortem conditions, notably as regards the sudden cutting off of the normal influx of sensa . . . I think I should . . . expect the psychical world to be just as vivid as the mundane . . . to pursue in imagination after death the material avocations and activities of mundane life is unlikely to be accompanied by any great degree of satisfaction . . . But as regards intellectual activities . . . there

[14] H. H. Price, Review of *Nature, Mind, and Death*, by C. J. Ducasse, *Journal of Parapsychology*, Vol. 16, June, 1952, p. 143; cf. review of the same book by Hornell Hart, JOURNAL A.S.P.R., Vol. XLVI, April, 1952, pp. 74-75.

seems no reason why you should not indulge [them] to your heart's content after death . . .

"If, when I die, I desire the presence of X, I shall presumably . . . call up various images (visual, auditory, tactile, etc.) of X as I remember him. And since there will be no competing sensa of physical origin . . . these images may be as vivid as the sensations of mundane life . . . My thoughts of X and his of me, with their images of situations and experiences shared, etc., are clearly competent to serve as K's, promoting telepathic interaction and linking our psychon systems together. . . . Our interacting minds might conspire together . . . to construct image-situations . . . far more consistent and satisfactory then either of us could achieve singly."[15]

(*c*) *Collectively perceived apparitions of the dead,* and other veridical apparitions of the dead and the dying have been evidentially reported from many times and places. Such apparitions usually seem to enter into spatial relations with the surroundings in which they are seen, but they also seem frequently to pass through matter, to appear and disappear suddenly, and otherwise to transcend the conditions of the ordinary material world.

(*d*) *Similar apparitions of the living* have also been very frequently reported, and in a number of cases have been found to correspond with dreams or other psychological states in which the appearer, though his physical body was at a distance, observed and to some extent operated from the position at which his apparition was seen.

(*e*) *Reciprocal dreams* have been reported so often, and with such good supporting evidence, that the telepathic sharing of dream experiences seems to have been demonstrated.

(*f*) *Numerous reports of astral excursions,* though not quite so strong evidentially, are yet supported by considerable evidence of veridicality. Such excursionists have reported finding themselves observing their own body from the outside, have noted that they could pass through matter and could not themselves move matter, have discovered that they could shift, more or less at will, to distant or inaccessible places, and have reported having encountered what they believed to be astrally embodied persons who had died.

(*g*) *Psychical Social Relations May Be Conceived Spatially*:

Professor Ducasse, after detailed consideration of the problem, concludes:

". . . The 'psychical location' of a given mind (whether embodied, or conceivably, unembodied) in objective, *i.e.,* social, 'psychical space' and 'psychical time' would thus be defined in terms of what that mind is and is not 'in social position to' do to, and to be done to by, each of the other existing minds.

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[15] Whately Carington, *op. cit.,* pp. 209-240. See summary of his Psychon Theory in a later section of the present article.

"This conception of psychical position or location of minds as such . . . appears to be precisely analogous to the conception, as we analyzed it, of position or location of material substances in physical space and time."[16]

(*h*) *Even Ideas Have Locations*: Ducasse says:

"When existence other than physical is in view—for instance, mathematical existence—the meaning of existence is closely analogous [to physical existence]. The difference is only that the place concerned is a place in some order other than the space-time order.

"Thus, for example, the assertion that a square root of 9 exists, but no square root of 3, means that the character 'being square root of 9' characterizes a certain place in the order of whole numbers, namely, the determinate place called 3; whereas the character 'being square root of 3' characterizes none of the places in the series of whole numbers.

"In any assertion of existence, thus, no matter whether it be more particularly one of physical existence, or of mathematical, or psychological, or other existence, two components always are essentially involved, namely, a *what* and a *where*. And generically a *where* or place is the sort of thing specifiable in terms of *ordinal* relations; that is, of relations such as between, next to, beyond, among, outside of, and so on, which, logically, are not specifically either spatial or temporal, since there is such a thing, for instance, as *qualitative* betweenness. The color Orange is *qualitatively* between Red and Yellow, even when it is not placed spatially between them."[17]

(*i*) *Other Sciences Find Hyper-Dimensions Useful*: In addition to the three dimensions which we ordinarily use, geometrical concepts of time, and added spatial dimensions have been employed by many mathematicians, physicists and other scientists, and have been found to be exceedingly useful.

2. *Some Negative Initial Apparent Agreements*: In addition to the nine positive propositions (*a*) to (*i*) listed above, the present writer agrees with several of the correspondents who suggest or imply the following negative propositions about the Five-Dimension Theory:

(*a*) *The Psychic Fifth Dimension Does Not Locate Phenomena by Five-Fold Coordinates*: If one wished to locate an airliner in space-time, one might give its latitude, longitude and altitude, at a stated time. Those four coordinates would fix its space-time position accurately and effectively. If the fifth dimension were fully comparable to the other four, it should be possible to locate a shared dream in terms of latitude, longitude,

16 C. J. Ducasse, *Nature, Mind, and Death*, Open Court Pub. Co., La Salle, Illinois, 1951, p. 412.

17 *Ibid.*, pp. 71-72.

altitude, time *and* psychic position. But that is possible only qualitatively. Location in the psychic dimension is basically different in character from that in the other four dimensions. The psychic dimension is not measurable in linear units of uniform magnitude. To ignore such differences would be to close the door to the essential understanding which we seek.

(*b*) *The psychic fifth dimension is not homogeneous* in character with the three dimensions of ordinary space, nor with time, when that is considered as a dimension. But then, neither are the first four dimensions homogeneous with each other *as pragmatically used in geography*. The differences between pure, rectilinear, Euclidean geometry and pragmatic geometry will be explored in a subsequent section of this article.

3. The Basic Issue: If the above agreements be substantially accepted, the central issue is the one epitomized in the subtitle of this article: namely, under the conditions as stated in these agreements, "Can the Five-Dimension Theory Become Useful in Psychical Research?" Professor Price in his review of Professor Ducasse's book has stated the negative position on this issue as follows:

> ". . . There is no *a priori* reason why there should not be many different spatial manifolds in the universe, different in the sense that they have no spatial relations to each other. (It is possible, in addition, that they might have different 'geometries'; for example, some might be Euclidian and others not.) Let us go back to dreams again. The images which we experience in a dream are certainly spatial entities. They have extension and shape, and have relations of 'near,' 'far,' 'between,' etc., to one another.
>
> "But are they *anywhere* in the space of the material world? For example, is a dream-image two inches away from one's left ear, or eighteen inches to the north of the head of one's bed? Such questions, I think, are not only unanswerable, but devoid of meaning. Dream-images are in a space of their own. In relation to the physical world they are nowhere: instead they constitute a 'where' of their own; and the only sensible question we can ask is whereabouts a given image is in relation to other dream-images belonging to the same dream. . . ."[18]

The first paragraph in the above quotation is a restatement of *Some Positive Agreements* in the list given earlier in this section (pp. 54-57). The negative position taken in the second paragraph is based upon the facts referred to in *Some Negative Agreements*, namely, that the "psychic fifth dimension" does not locate phenomena by five-fold coordinates, as the other four dimensions do (*a*, pp. 57-58). But Professor Price does not discuss (nor, apparently, does he take

[18] H. H. Price, Review of *Nature, Mind, and Death*, p. 144.

into account) the facts about psychic intersections to which reference is made in *Some Positive Agreements* (*c, d, e* and *f*). Professor Price argued that it is meaningless to ask whether a dream image was eighteen inches to the north of one's bed. But consider the following case:

> Lady B. and her daughter were sleeping in the same room in London. In the middle of the night both ladies suddenly started up wide-awake, and saw a female figure in a white garment with dark curly hair hanging down the back. The figure was standing in front of the fireplace, over which was a mirror. Lady B. saw the back of the figure and its long, dark hair; the face was not visible, since the head intercepted its own reflection in the mirror. Miss B. saw the face in quarter-profile, and it was clearly seen reflected in the mirror. Both percipients immediately sprang out of bed to the doors, which were found locked. On turning around again the figure had disappeared. Both percipients later dictated and signed accounts of this experience.[19]

In this case, and in innumerable others, the spatial position of an apparition, as related to the physical surroundings in which it was perceived, has specific and highly significant meaning.

Similarly, in considering accounts of "astral excursions," it has significant meaning to ask what was the spatial position of the excursionist's dream body (or "astral body") in relation to the bed on which his physical body was lying. In the experience reported by Sylvan Muldoon, in which he allegedly made an astral excursion into the home of his future fiancée (whom he had not previously met, and whose home he had never visited physically) it is significant to ask what were the spatial relationships between the house in which Muldoon was sleeping, and the distant farmhouse in which he first (astrally) met his wife-to-be.[20]

In a word, if we accept even hypothetically the reality of apparitions and astral excursions, we cannot accept Professor Price's statement that "Dream-images . . . in relation to the physical world . . . are nowhere." Some sorts of intersections between psychic space and sensorimotor space do occur both in apparitional cases and in astral excursions. Our basic problem is: How can we work out dimensional conceptions which will most usefully explain such psychic intersections, and still take fully into account the differences between the psychic dimension and the four dimensions of ordinary space-time? To that question we now turn.

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[19] *Journal* S.P.R., Vol. VI, 1894, pp. 145-146.

[20] Sylvan Muldoon and Hereward Carrington, *The Projection of the Astral Body*, Rider & Co., London, 1929, pp. 184-185.

E. Pragmatic Space, Versus Pure, Rectilinear, Euclidean Space

In the most generally familiar form of solid analytic geometry, space is represented as having three straight-line axes, usually called X, Y and Z, each of which is at right angles to the other two, and each of which is measured in units of constant size. Analytic geometry is not concerned with any variables except those specified and measured. It may be assumed that the three dimensions are homogeneous with each other, and homogeneous throughout their extent, except with respect to the measured variables.

Dimensions can be added, at right angles to each of the preceding. A fourth dimension, W, can be visualized fairly well by setting up a series of three-dimensional structures (looking a little like a row of office buildings), each successive structure being designated as located at a further constant interval along the W-axis.

But when we consider the pragmatic space-time system used by geographers to describe our Earth, and its relations to the Solar System, we find that it differs in major ways from pure, rectilinear, Euclidean geometry. The first three dimensions are laid out in modified spherical, not in rectilinear geometry. The time dimension is represented (as to days) by the rotation of the earth on its axis, and (as to years) by the successive positions of the earth on its eliptical orbit around the sun. Setting aside such departures as these, let us consider the ways in which the various dimensions conform to, and depart from, pure Euclidean geometry.

Table 1 summarizes very briefly some of the pragmatic characteristics of the first five dimensions. It will be noted that each of the five is at right angles to each of the others, in the sense that position in each of the dimensions can vary infinitely while all the other four remain constant. On the other hand, it will be seen that not only the fifth dimension but also each of the other four lacks that homogeneity—within itself and as compared with the other pragmatic dimensions—which we associate with pure Euclidean space. The major distinction of the psychic dimension is the fact that magnitude in it is not measured in units of constant size. Is this difference sufficient to rule out the dimension-conception in our analysis of psychic phenomena? Not if a tenable theory of the nature and causes of psychic intersections can be developed. The foundations for such a development appear to be available in a modified form of Carington's Psychon Theory.

TABLE 1. PRAGMATIC VERSUS EUCLIDEAN DIMENSIONS

PRAGMATIC DIMENSION		LIKENESSES TO, AND DIFFERENCES FROM, EUCLIDEAN SPACE		
No.	Name	Is it at right angles to previous dimensions?	Is it measurable in constant units?	Is it homogeneous in other characteristics, with itself, and with the previous dimensions?
1	North-and-south	. . .	Yes: degrees of latitude.	Not homogeneous within itself; climate varies from arctic to tropical.
2	East-and-west	Yes: at a given latitude any longitude can occur.	Yes: in miles; but degrees of longitude vary.	Not homogeneous within itself; surface varies from sea to land and from mountain to plain. Not homogeneous with north-and-south; magnetic lines run to poles, not cross-ways. Sun sets in west, not in other quarters.
3	Up-and-down	Yes: at a given latitude and longitude, any height can occur.	Yes.	No: levels vary from subterranean to submarine, to sea-level air, to stratosphere, etc. Gravitation "pulls" vertically, not horizontally.
4	Time	Yes: at any point on earth, every time has or will occur.	Yes.	No: everything on Earth moves forward simultaneously in time; backward motion in sidereal time is impossible.
5	Psychic dimension	Yes: at any given point in space-time, any psychic location can occur.	No: see text.	No: travel in the psychic dimension takes place usually in a dream body or "astral" body; other basic differences are involved —see text.

F. Psychon Systems and Psychic Space

Professor Ducasse's question as to the causes of psychic intersections, Professor Price's question as to the incompleteness of such intersections, and his consequent suggestion that intersections may take place on subconscious levels—all these lead into, and find helpful answers from Whately Carington's Association Theory of Telepathy. But that theory is a development from his Psychon Theory of Personality, which will be summarized briefly in his own words before taking up the Telepathy Theory.

The Carington Theory of Personality: Whately Carington says:

> ". . . the mind consists of sensa and images [psychons], and of nothing else whatsoever . . . . the mind is a psychon system, or psychon structure, in very much the same sense that the body is a cell system, that a protein molecule is an atom system, or that a galaxy is a star system. The psychons are linked together into groups and sub-groups and patterns, and all these with each other, by the 'forces' of association in much the same way that cells are linked by adhesive forces, atoms by electrical forces ('valency bonds'), or stars by gravitational forces. . . . The word 'consciousness' should refer to the system of relations between psychons in very much the same way as the word 'space' refers to the relations between bits of matter [N.B.].
>
> ". . . any psychon system will have a degree of purposivity or autonomy appropriate to its constitution.
>
> "The field of consciousness, at any moment, consists of those psychons which are [at that moment in the process of] being associated with . . . 'sensa resulting from the stimulation of endosomatic [inside the body] receptors' . . . [together with those sensa themselves].
>
> ". . . Various events take place in the physical world, of which your body is a part; some of these occur inside your skin and others outside it; some of each class stimulate sense organs or 'receptors,' thereby occasioning the production of sensa; some of these sensa are associatively linked, directly or indirectly, and more or less strongly, with images; your field of consciousness at any moment consists of all those sensa and images (psychons) to which the foregoing remarks apply."[21]

H. H. Price has set forth a theory which, he says, "is very like the late Mr. Whately Carington's Psychon Theory":

> "We must take as our fundamental unit something far less complicated than a complete mind, something like an individual idea, and build up the various grades of psychical entity out of them: from not-very-purposive ghosts and Freudian complexes at one end, to the complete and healthily integrated human mind

[21] Whately Carington, *op. cit.*, 164-178.

> at the other, with mediumistic 'controls' somewhere in the middle. All these different sorts of mental entity, we must say, and any others there may be, are idea-systems of different degrees of complexity and different degrees of autonomy and internal coherence."[22]

The conception of personality as built up out of coordinated psychon systems, each of which has its own degree of autonomy and purposivity, is thus advanced both by Carington and Price. Ducasse has developed a closely related conception of personality:

> "A mind . . . is literally a society of semi-independent, semi-interdependent role-selves, which during life all use the same body and get along together more or less harmoniously and efficiently. . . . a mind is a composite of parts more or less well integrated, the parts, which we have denominated role-selves, being sets of systematically interrelated capacities or properties. These various parts too—down to what we have called molecular minds—are genuinely minds, though simpler, more specialized, less versatile than the whole of which they are parts."[23]

Recognizing that each of these three conceptions has its own special contribution to make to a conception of personality suitable to be made basic in psychical research, we may employ Carington's term—psychon systems—to designate the partially autonomous components. But I should prefer to interpret "psychon system" as implying some such concept as "personality sub-configuration," including under that term any dynamic pattern of conscious ideas, memories, conscious and unconscious value attitudes, neuro-muscular habits and skills, and so on. And instead of the intellectualistic implications of the "association of ideas" as used by Carington, I should prefer some such term as "linkage," to include not only logical and habitual idea-sequences, but also all processes of conditioning and conscious insight which tend to build up experience-configurations. Such changes, however, would constitute developments rather than repudiations of Carington's basic conception of personality.

Carington's "Association Theory of Telepathy": This is the theory to which Professor Price apparently referred in his letter when he said:

> "The [conceptual framework] which appeals most to me personally is the one which starts from the notion of 'common unconscious'."

Carington, in his chapter on "The Association Theory of Telepathy," offers as his key suggestion: "Suppose we have a common subcon-

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[22] H. H. Price, "Psychical Research and Human Personality," *Hibbert Journal*, Vol. XLVII, 1949, p. 110.

[23] C. J. Ducasse, *op. cit.*, pp. 413, 481-482.

scious." Around this idea he has built up what is, perhaps, the most elaborate, promising, and experimentally testable hypothesis which has yet been advanced in this field. This theory is epitomized in the following sentences, taken from the author's exposition:

> ". . . Let us give the name 'O' to the object which I . . . decide on drawing [in one of the telepathy experiments] . . . suppose that before I started I placed on my desk some special and rather unusual object not ordinarily there . . . let us call it 'K.' Then . . . the idea O will become associated with, among others, the idea K.
>
> "Suppose we have a common subconscious . . . . so that associations formed by me are effective for you. Then presentation of K to you *will* tend to draw up the idea O . . .
>
> ". . . What, then, acts as a K-object or K-idea, without which the mechanism I have just described evidently will not work? My answer is that it is the 'idea of the experiment.'
>
> "Let us for brevity write E for 'the-idea-of-the-experiment,' X for the Experimenter, and Y for the Subject. Then the Association Theory of Telepathy may be succinctly stated thus: 'X associates O with E; E is presented to Y, and tends to call up O.'
>
> "Putting it somewhat less compressedly, we may say: . . . 'When the idea-of-the-experiment (E) is presented to the mind of the subject, it automatically tends to evoke the idea (O) of the object depicted in the original, because the association formed is operative for both parties.' "[24]

Carington presented evidence showing that his experimental data are consistent with at least three of the "Sub-laws of Association:" namely, (1) The Law of Recency; (2) The Law of Repetition; and (3) Rapport.[25]

The Causes of Psychic Intersections: The theory outlined above provides an answer to the question raised by Professor Ducasse, and listed as number 6 in the section on "Difficulties Raised" near the beginning of this article (pp. 49-54), namely, "What Causes Psychic Intersections?" Carington's Association Theory of Telepathy holds that we share a common unconscious. Psychons (dynamic patterns of associated ideas—or of linked-up stimulus-response configurations) belong to groups of minds. Some psychon systems are spatial in character; some are not. A psychic intersection occurs (according to this theory) when two or more persons at the same time get onto the same track in their shared unconscious, and when this meeting is brought up into the full consciousness of both of them, in the form of a shared, four-dimensional psychon system.

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[24] Whately Carington, *op. cit.*, pp. 103-106.

[25] *Ibid.*, pp. 108-125.

Henry Armitt Brown's dream of being murdered in a narrow street by the stocky man who split his head open with a hatchet in spite of the rescue-efforts of his friends, was a spatial psychon system—a four-dimensional structure in psychic space-time. Presumably it was constructed out of materials in Brown's subconscious mind. But (according to the Association Theory of Telepathy) this was not merely his private subconscious. It was shared by his two friends, and perhaps by the person who appeared as the murderer in the dream. Between these three or four people (and perhaps others in the dream) there were numerous shared association links—enough so that the psychon structure was shared. Similar association links would provide the beginning of an explanation for any case of psychic intersection.

Sequences Between Psychic Scenes: Characteristic of experiences in the fifth dimension is the swift (and at times frequent) shifting from one scene to another. For example, a daydreaming man might be recalling, in memory, a picnic which he had with his younger brother when they were boys. That might bring to mind a memory scene from a few days ago, in which his brother and he were playing with the brother's children. That might call up an imagined scene from the future, in which one of the brother's children has grown up. So the sequence might continue. If two different people, separately but at the same time, were following sequences of this sort in dreams, they might both happen onto clues which would bring them both into the same scene at the same time, thus bringing about a psychic intersection in a shared dream. Or, instead of chance coincidence, the fact that one of them was dreaming vividly of the scene might provide the associational clues which would bring the other into the intersection.

The same types of causal factors which determine the construction of a psychon system (or dynamic configuration) in an individual determine also the construction of interpersonal or shared configurations. The same types of factors which determine how an individual's attention will wander—or will proceed logically—will determine also what psychic intersections will emerge between two or more observers. If we can determine what makes an individual think of certain things, or dream certain dreams, under given circumstances, we should be able to apply similar principles to discovering why two or more people, under given circumstances, gravitate to the same segment of their common unconscious.

The Incompleteness of Psychic Intersections: The above analysis leads to an answer to one of the questions raised, earlier in this article, by Professor Price. Like any process of the association of ideas (or of the formation of dynamic psychological configurations), the telepathic sharing of psychon systems would almost necessarily

be imperfect and incomplete. Even in our daily intercourse, we often have great difficulty in understanding one another clearly and fully. The numerous points on which participants in the present creative-discussion experiment have misunderstood or incompletely understood each other provide illustrations of the incompleteness with which even persons of advanced academic training share each other's ideas, in spite of sincere efforts to do so.

On the other hand, it seems clear that telepathy is most likely to take place between individuals who have large bodies of interlinking psychons—or who are, in other words, in close rapport. The completeness or incompleteness of a conscious psychic intersection, then, would depend in part on the completeness of the interlinking of the psychon systems of the representative individuals.

This same line of interpretation would apply, not merely to the incompleteness of the sharing of dreams, or the deficiencies of personality as represented by apparitions of the living and of the dead, but also to the incompleteness noted in alleged communicators through trance-mediums. The linking of psychon systems, according to the theory presented by Carington, might produce either an imaginative form created by the dreamer, percipient or sitter, or it might bring forth a fictitious form, created out of the minds of other persons whose psychon systems were linked in; or it might produce a thought-form through which the conscious observer-operator of the deceased person might be expressing himself more or less coherently.

The Tyrrell Theory of Apparitions: The Carington theory of psychon systems has close functional relations with Tyrrell's "Idea-Pattern" Theory. Tyrrell says:

> ". . . an apparition cannot be merely a direct expression of the agent's *idea;* it must be a drama worked out with that idea as its *motif*. . . . The work of constructing the drama is done in certain regions of the personality which lie below the conscious level; . . .
>
> "Perhaps it would be useful here to introduce a metaphor and to compare the consciousness of the agent with the author of a play, and that 'something' within him which works out the idea in dramatic form to the 'producer'. . . .
>
> "There is a good deal in the apparition which suggests consciousness and there is a good deal which suggests automatism. . . . We are dealing with something which is to a certain extent *like* an idea, and, at the same time, to a certain extent *like* a pattern. . . . This idea-pattern is the dramatic production of the agent's idea; while the apparition itself is the sensory expression of the idea-pattern. . . .
>
> ". . . all cases, whether of experimental or crisis-telepathy, are the result of the producers of two or more persons uniting

> to form a collective idea-pattern of some sort. Telepathy is no more than the result of a 'natural' relationship between the producers of different personalities, and probably they are only doing much the same kind of thing with elements of other personalities that they normally do with their own."[26]

The issue between the above Idea-Pattern Theory and the Psychic-Fifth-Dimension Theory is one of emphasis rather than of contradiction. Tyrrell seems to think of any given apparition as a special, *ad hoc* dramatic construction. The Five-Dimension Theory conceives rather that personalities produce constantly a rich background of four-dimensional dream structures, which are largely outside the ordinary waking consciousness. Because of the existence of the common unconscious, and the interlinking of the psychon systems of personalities related in various ways, intersections between these four-dimensional structures occur—probably much more frequently than our waking consciousnesses are aware. On special occasions, the intensity of emotional factors, the special capacities of percipients for projected eidetic imagery, and other unusual conditions, bring such intersections up into ordinary consciousness.

Why Psi Phenomena Are Relatively Rare: If telepathy, clairvoyance, psychokinesis, apparitions, spiritistic communication, precognition, and the like, are merely special cases of the association of ideas (or linkage of experiences) and of intersections within the five-dimensional psychic continuum, why is it that they do not occur more frequently, and "normally"? Two lines of explanation suggest themselves.

First, such ordinary experiences as memories, flashes of insight, creative ideas, impulses to write letters to a friend, and the like, tend to occur most often along those paths of association or lines of linkage which are strongest, most abundantly reinforced, and most multiple in their points of possible contact. Granted that the unconscious areas of our personalities do merge (on certain levels) with a common unconscious, shared with our friends and with people having interests in common with us, it also seems clear that the strongest bonds, and the most deeply trodden paths are those which grow up out of our own bodies and out of our own sensorimotor experiences. The subtler contacts of psi tend to be drowned out by the stronger contacts of the sensorimotor self.

The second line of explanation is closely related with psychological repression. We all tend to push back into the subconscious those experiences which are out of line with the dominant value patterns which we have developed—and especially those which we have

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[26] G. N. M. Tyrrell, *op. cit.*, pp. 71-73, 78.

accepted from the current mores. In an age in which success is linked up with money, machinery, physics, chemistry, geology and biology, and in which the acceptance of psi phenomena would require a revolutionary reconstruction of the "natural" sciences on which our whole mechanistic civilization is built, the mores tend strongly to push these psychic phenomena back into the unconscious.

A few years ago I made written records of over 900 of my own dreams. Sometimes I recorded as many as 17 different dreams in one night. Yet, when I do not devote special attention to my dreams, I am likely to have clear memory of not more than one a month. At least 98 per cent of my dreams never emerge clearly into my waking consciousness. It seems reasonable to inquire whether somewhat the same overwhelming tendency to repression may be excluding parapsychological phenomena from our individual and group consciousness.

G. Precognitive Contacts with Psychon Systems

Before outlining the implications of the five-dimensional theory relative to precognitive phenomena, it may be well to consider briefly two alternative theories which have been much discussed.

The first alternative is the theory of "The Specious Present."[27] This theory holds that the present instant is not a mere three-dimensional slice of space-time, but is actually a duration, in which both the past and the future are definitely involved. This theory is well illustrated by the fact that if one is listening to a musical theme from a symphony, one does not hear each individual note as an instantaneous and isolated fact. The note itself is heard as a summation of a series of vibrational beats, and the note does not stand alone but is heard in relation to the notes which precede it and (if the theme is familiar) to the notes which are to follow. Some theorists have held that the "specious present" involves precognition of the immediate future, and that if our subconscious minds have "specious presents" of longer range, this might explain precognitive phenomena.

The fallacy in this argument is the fact that the "specious present" includes—not *precognitive* knowledge of the immediate future—but merely our anticipation or forecast of what the future will be. Quite often a musical phrase may be given an unexpected turn—sometimes with humorous results. If one is walking up a flight of stairs in the dark, the specious present sometimes presents us with an extra stair beyond the one actually at the top. If one attempts to take the extra stair, one's foot comes down on the floor with a jolt. Such instances

[27] H. F. Saltmarsh, "Report on Cases of Apparent Precognition," *Proc.* S.P.R., Vol. XLII, 1934, pp. 74-93.

could be multiplied indefinitely. The specious present involves little or no demonstrated precognition; it involves simply our forecasts as to the immediate future.

The second theory which might be considered briefly is Dunne's idea of multiple time-dimensions.[28] This theory involves the difficulties of an infinite regress, and it becomes highly complex and artificial when one attempts to apply it to actual problems.

The Five-Dimensional Theory develops a conception of precognition which seems relatively simple and straightforward. The first basic proposition is that psychon systems are four-dimensional, and extend both in time and in psychic or material space. A second fundamental proposition is that all events have adequate causes. Any given experience-configuration might be traced back to causal antecedents, some of which are mechanical, physical or biological in character, but others of which involve human purposes, plans and decisions. A third basic principle is that the psi faculties involve extrasensory awareness of psychon systems—not merely when they are in the conscious or subconscious minds of other persons, nor merely when they are in the contemporaneous physical world beyond sensory contact—but also when they extend into the future or the past. Precognitive and retrocognitive phenomena, like other ESP experiences, involve the unusual but natural contacts which some minds occasionally experience with psychon systems which are beyond sensory access.

What, then, of the question of intervention? How would one explain instances of the sort in which a man dreamed of being killed in an automobile wreck, at a certain intersection between two roads with which he was unfamiliar, and then in later waking life found himself coming to that very intersection, jammed on the brakes, and saw the automobile which might have killed him streak past in front of his car? The explanation of such events is fairly simple. Any *precognitive* awareness is inevitably commingled with *anticipatory* awareness. In our daily lives, at any given moment, we are more or less conscious of the fact that various alternative lines of action are possible to us, and that various alternative events may occur without our volitional intent. In our daily living we deliberately select among these alternatives, and the one we select becomes "the real future," while the others recede as "might-have-beens." A precognitive dream would be very likely, of course, to dramatize one of these potential outcomes, and to by-pass the "real" outcome.

In our daily living, we observe that some individuals are unusually foresighted, while others seem to have relatively poor awareness of

[28] J. W. Dunne, *An Experiment with Time*, Macmillan, New York, 1927; and *The Serial Universe*, Faber and Faber, London, 1934.

what is about to happen. Usually this capacity to foresee is correlated fairly highly with intelligence. The intelligent individual, who thoughtfully explores the potentialities of the situations in which he finds himself, and who makes the normal sorts of forecast, adjusting his behavior to the probable effects of that behavior, and to the probable outcome of trends beyond his own control, is more wise and successful than his associates who act impulsively, without due consideration or appraisal of the future implications of present actions and events. Now suppose that an individual not only foresees intelligently the outcome of present trends, but also has ESP awareness of the future. Such an individual would be super-wise. He would be able to direct his behavior in accordance with his normal foresight, but also in connection with his precognitive awareness of future developments. This would not involve a denial of free will, but would be a simple extension of the sort of wisdom which we all seek to employ and which we regard as perfectly natural when it involves merely intelligent foresight.

What, then, about J. W. Dunne's "observer"? The reality of the observer, moving in a time more or less independent of the events which he observes, seems beyond dispute. However, this aspect of the problem seems to be covered adequately by the recognition of the individual's unique time-line. Each one of us, looking back upon his previous experiences, can identify a series of four-dimensional experiences, some of which were sensorimotor in character, and some of which were dreams, imagination or planning. Also we may be able to recall some intervening experiences which were not four-dimensional in character, but which were rather in the nature of abstract thought or of intuitive experiences. This time-line of the individual is synonymous with his awareness of personal identity, and it obviously is not equivalent to sidereal time nor identical with the time-dimensions of the various four-dimensional experiences through which his focus of attention has moved. In any one of these four-dimensional experiences, his time-line may have *coincided*—and perhaps necessarily did coincide—with that local time. But it is entirely possible for the individual to go back to a previous four-dimensional experience and look at it from his new position on his own time-line, regarding the time-dimension of that experience as a static extension, analogous to footage on a movie film rather than as equivalent to the time-period during which he is reviewing it. To elaborate these facts into an infinite regress of time-dimensions is needlessly confusing. Any one of us can look at a four-dimensional structure from his own unique time-line, which meanders through the psychic fifth-dimension. Precognitive experiences can be thus examined, just as memory experiences or imaginative experiences can.

H. Issues Postponed to a Later Article

Earlier in the present article, in listing the "Difficulties Raised" by the distinguished correspondents who have participated in this project, only those were presented which challenged directly the proposed use of geometrical concepts as applied to psychical phenomena. Other difficulties, however, have also been raised—either explicitly or implicitly—during the correspondence out of which the present article, and its predecessor, have emerged. Among these are the following:

1. What relationship between mind and matter is to be taken as basic in developing theories of psi? At least three alternatives are to be considered: (1) dualism; (2) psychosomaticism; and (3) operational idealism. Is there any practicable procedure by means of which a verifiable and valid choice can be made between these (and perhaps other) alternatives?

2. What conception of personality is to be taken as basic in developing theories of psi? Leading thinkers in this field have advanced at least six theories of personality, each of which (on the surface, at least) appears to be different from each of the other five. Again, is there any verifiable means of choice?

3. Can personal identity be established by verifiable operational tests, when dealing with ostensible personality embodiments encountered in the psychic dimension? In other words, how can we tell whether a purported personality of a deceased person (encountered as an apparition or in a dream or through a mediumistic message) does embody the purported identity?

The above issues root back so deeply into philosophical problems that it seemed impracticable to attempt even an initial discussion of them in the present article. However, an attempt to deal with them is to be made in a subsequent article, to be entitled: "Theories of Psi: A Constructive Critique of Underlying Assumptions."

Before closing the present article, it seems desirable, first, to mention some further research implications which have emerged from it, and second, to summarize, from the present standpoint, the possible advantages which the exploration of the Five-Dimension Theory may have for psychical research.

I. Research Suggestions Emerging from the Continuity of Psi with Other Phenomena

At the end of the article on "The Psychic Fifth Dimension," a specific research program was outlined. The discussion summarized

in the present article has indicated the need for supplementing this program, but it does not seem to invalidate it. The program, as published in the earlier article, had already benefited from various amendments and a number of supplementary suggestions, based on constructive criticisms by those who have participated in this discussion. But, in addition to the research program previously formulated, a number of further suggestions emerge from the present discussion.

The Incorporation of Psi into the Natural Scheme: From several different angles the fact is beginning to emerge that parapsychological phenomena must be treated as an integral part of reality in general. One common trend which appears in the work of Rhine, Thouless, Wiesner, Carington and others, and which is fundamental to the two present articles, is the recognition that psi phenomena can be understood only if we are able to incorporate them into the basic scheme of thought by means of which we deal with life in general. Eight different developments indicate ways in which parapsychological phenomena are being brought under the fundamental concepts used in dealing with other types of data.

1. That telepathy, clairvoyance, PK and other psi phenomena are simply the normal psychological processes, operating through, or acting upon, organisms other than that of the agent, is the essence of the hypotheses suggested by Thouless and Wiesner in their article about Shin, psi-gamma, and so on.[29]

2. That telepathy is simply the normal process of association of ideas, taking place through a shared unconscious, is Carington's hypothesis (see footnote 24).

3. That "telepathy is no more than the result of a 'natural' relationship between the 'producers' of different personalities, and probably they are only doing the same sort of thing with elements of other personalities that they normally do with their own" is suggested by Tyrrell.[30]

4. That extrasensory perception, in all but the stimulation aspect of the process, appears to be much like normal sensory perception, as far as comparative knowledge is at hand, is the conclusion of Rhine and his associates, in their definitive study of ESP.[31]

In line with the foregoing developments are the following aspects of the Five-Dimensional Theory, which carry further the incorporation of psi into the normal scheme:

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[29] R. H. Thouless and B. P. Wiesner, "The Psi Processes in Normal and 'Paranormal' Psychology." *Proc.* S.P.R., Vol. XLVIII, 1947, pp. 177-196.

[30] G. N. M. Tyrrell, *op. cit.*, p. 78.

[31] J. B. Rhine, J. G. Pratt, *et al*, *Extra-Sensory Perception After Sixty Years*, Henry Holt and Co., New York, 1940, p. 326.

5. Our ordinary space-time universe is a special case of the unlimited number of four-dimensional continua contained in the five-dimensional psychic continuum.

6. Apparitions of the living, and shared dreams, are merely special types of intersections between four-dimensional structures.

7. Apparitions of the dead, and personality-representations encountered in dreams, present merely special cases of the general problem of determining whether any given personality-representation —in the sensorimotor world or otherwise—is the vehicle of an essential spirit, and if so, what is the true identity of that spirit.

8. Precognition, under the Five-Dimension Theory, is merely an extension of normal foresight, involving extrasensory perception of four-dimensional psychon systems which are extended in time as well as in space. "Intervention" in "the future" is no more mysterious than ordinary choices between alternative courses of action, made in the light of foresighted wisdom.

Some Research Implications: Such basic relationships as those pointed out in the above eight paragraphs become of crucial importance when psychical research priorities are being considered. At the present point six major research implications may be pointed out.

1. Psychic Transitions: Since various psychical phenomena are related to intersections between four-dimensional structures within the five-dimensional continuum, the phenomenon to which Dr. Smythies refers as a "dimensional interface" becomes particularly important. If we could learn how to perceive apparitions more frequently, how to experience and remember shared dreams regularly, how to launch ourselves onto astral excursions—and the like, we should have a much richer supply of psychic phenomena to which to apply research techniques. Since, however, the interfaces between ordinary mental experiences and sensorimotor experiences are (according to our current hypothesis) homogeneous with the interfaces between ordinary and psychic experiences, much light might be shed upon our basic problems by studying the process of remembering dreams, the process of inducement of clear dreams, the processes used by mediums in going into trances, and the like. Such processes need to be studied in relation to such possibly causal factors as relaxation, hypnosis, auto-hypnosis, psychological dissociation, yogi-techniques, and so forth.

2. Improving Telepathy via the Common Unconscious: If the Carington hypothesis of a common unconscious is valid, then the process of telepathy is closely related to the building up of vivid and accessible psychic configurations in agents and subjects of telepathic experiments. Here the increasing knowledge of the laws of learning,

obtained by normal psychology, should shed light. The processes of conditioning, linkage, and the association of ideas, the effects of repetition, of various types of emotional intensity, of insight, and the like, need to be explored as they apply to the types of configuration which result in telepathic transmission.

3. *Repressed Psi*: Since the process of repression of subconscious ideas and motives is a factor common to both "normal" and parapsychological phenomena, intensive study needs to be applied to the factors which result in shutting out psi experiences from the conscious mind. Various beginnings have been made in parapsychology toward an understanding of these factors, but certainly far more attention needs to be focussed on this crucial problem.

4. *Apparitional Psychology*: The perception of apparitions seems (on the face of it) to be closely related to various psychological phenomena, such as eidetic imagery, delirium, hypnotic induction of hallucinations, psychopathic hallucinations, and the like. Also involved, undoubtedly, are subconscious factors which determine whether the conscious attention is to be directed toward the perception of apparitions or whether such experiences (even if they develop in rudimentary form) are to be suppressed. The knowledge already available, relative to such real phenomena as those enumerated in the previous sentence, needs to be reviewed in the light of the present theory. It needs to be analyzed for possible improvements in the theory which these data may suggest.

5. *Spirit Identities*: The question of whether the dramatized personality structures observed in apparitions, clear dreams, mediumistic trances, the materialized "spirit entities" which various persons claim to have found to be veridical—and the like, are actually vehicles for the conscious selves of the persons represented, is parallel in essential features to questions of the identity of sensorimotor personalities. The whole problem of the techniques by means of which personal identity can be established is one which needs to be explored searchingly. For example, suppose that a soldier had gone into foreign military service, leaving a young wife behind. Suppose that after six months he was reported missing in action, and suppose that three months later, the wife, serving as a nurse, came across an extremely mutilated soldier in a hospital who had complete amnesia. Let us suppose that he had lost both hands, so that fingerprints were not available for identification, and that other identifying marks were not recorded or were not available. By what sorts of test could this wife establish whether or not this mutilated individual was or was not actually her husband?

6. *Do Coherent Worlds Exist Apart from the Sensorimotor?* The prominence given to dream phenomena in the Five-Dimension Theory

raises a fundamental question. Practically all of our experiences of dreams are very unsatisfying from the standpoint of providing a permanent basis of existence. Dreams are usually fragmentary, illogical, incoherent and definitely restricted in their intellectual scope or level. Any survival theory which would attract intelligent minds would presumably need to hypothesize four-dimensional worlds outside our sensorimotor experience, in which intellectual life, human relationships, and the like, would be at least as intelligent, as consistent, and as progressive as the best which we know in earth life. But is any such hypothesis reasonable?

Immediately there comes to mind the fact that, in the realm of fiction, coherent systems of imagination and thought have been created, to which access is obtained through the symbolism of the printed page, the moving picture, radio, television, and the like. Beyond these, it is evident that there are vast worlds of abstract thought—such as mathematics, philosophy, and so forth, which are orderly, highly organized, indefinitely expansible, and challenging to the best intellects. But what most of us (at least at times) feel a craving for is something more or less approximating the so-called "astral" world. We feel the need of a realm of experience in which, even after taking leave of our sensorimotor bodies, we can recognize our friends, find ourselves in objective, tangible, visible, audible surroundings, in which we can engage in creative activities, and the like. Ducasse and Carington have both worked out in some slight detail their conceptions of the possibility of worlds of this sort. Non-evidential spiritualistic communications frequently assert that such realms do exist. Theosophy developed a highly elaborate and complicated system allegedly describing realms of this sort—also mental and spiritual realms towering far beyond them. What we need is adequate research techniques by means of which the delusory factors in such beliefs can be identified, and the question of the actual realizability of that sort of life can be tested.

Criticisms of the Research Proposals

Several correspondents who have participated in this discussion have expressed interest in, and approval of, the research suggestions which were offered in the article on "The Psychic Fifth Dimension." However, various correspondents also have raised significant challenges, which need to be confronted frankly in considering whether any such program is worthy of further attention. These criticisms may be enumerated as follows:

1. *Practicability*: In replying to a review of Ducasse's book, *Nature, Mind, and Death,* in which a research program of this type was intimated, Rhine said:

> "It is easy . . . to think that certain things ought to be done which are at present practical impossibilities. . . . There is no use in expending our energies in approaches which can only result in frustration in the end. . . . We have to be practical, and we want to be intelligent in the use of our energies and time . . ."[32]

2. *Research Momentum*: J. G. Pratt, of the Duke Parapsychology Laboratory, after expressing the wish that the enthusiasm embodied in the present plan might be implemented by actual research activity, pointed out:

> "It is awfully difficult (as I am sure you will agree) to get one of the active workers in the field of parapsychology to let go of a line of investigation which he feels is paying off and for which he feels he has had too little time as it is, in order to take up another line in which he lacks experience and for which the prospects would at best represent something of a gamble. . . . I would say that our salvation lies not in discontinuing some of the things which we are doing, but in actually finding more people with the interest and the inclination who will undertake the things that the present and past workers in the field have been neglecting."[33]

H. H. Price comments:

> "I thoroughly approve of the research program suggested at the end of the paper, though the labor it would involve is very great and I think you would need a large number of full-time collaborators to do all you want."[34]

3. *Possible Dangers of the Proposed Program*: Those who are strongly convinced that the sensorimotor or material world constitutes the only important reality, are likely to scoff at the suggestion that the proposed lines of research might bring the investigator into contact with forces and perhaps personalities who would be genuinely dangerous. But if our "material world" is actually only a special case among an unlimited number of four-dimensional worlds, and if in some of these four-dimensional continua personalities survive beyond death, it would seem fairly obvious that there must be spiritual realms in which potent, mischievous and misleading observers and operators might be encountered. Moreover, the hypothesis of the survival of human personality carries with it the natural corollary hypothesis that non-human spiritual entities may exist. The fact is that a considerable fraction of those who have seriously undertaken to explore the psychic continuum report having encountered malignant and

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[32] "Rejoinder by J. B. Rhine," JOURNAL A.S.P.R., Vol. XLVI, April, 1952, pp. 77-78.

[33] J. G. Pratt, letter to Hornell Hart, June 4, 1952.

[34] H. H. Price, letter to Hornell Hart, May 7, 1952.

dangerous—or (more frequently) misleading and untrustworthy—spiritual entities. If such is the case, then the average investigator is in a situation somewhat analogous to that of an unsophisticated and soft-handed city dweller who insists upon plunging suddenly into wild-animal hunting in the heart of Africa or India.

Even those skeptics who scoff at any hypothesis which implies the existence of surviving human spirits—or particularly of non-human spiritual entities—will acknowledge the possibility that investigators along these lines may become obsessed with this interest, that they may as a result neglect their ordinary responsibilities, and may become socially, financially and intellectually maladjusted as a result. Some individuals certainly do develop paranoia in forms which involve the belief that they are being persecuted by spiritual entities. Whether one interprets such entities as veridical or purely delusionary is a matter of hypothesis rather than of proof.

Dr. Smythies writes:

> "I strongly second your warnings as to the possible dangers entailed in any exploration of the psychic continuum. My experience using mescaline and a study of schizophrenia have amply hinted at these dangers."[35]

The conclusion would seem to be that very real and serious dangers may menace anyone who undertakes research along the proposed lines. The justification for encountering these dangers is the same as the justification that scientists have found wherever the unknown challenged them to investigations which involved personal danger—whether biological, material, sociological or psychological.

The Risks of Commercializing Parapsychology

When a great research organization grows up, such as the Parapsychology Laboratory at Duke, some highly practical problems of financing arise. A large payroll has to be met. Considerable travel expenses are incurred. Publication costs are high. But contributions are irregular and undependable. High pressure develops to adopt policies which will increase—or at least maintain—income.

Such pressures pull in various directions. Some potential donors of large sums are suspicious of anything "occult"—including any researches which might stress apparitions, astral excursions, or the like. They might perhaps be induced to contribute to studies of dowsing, homing pigeons, or the like. On the other hand, if books and articles are to be published, they are likely to win acceptance and high fees in proportion as they stress the spooky, bizarre or

[35] J. R. Smythies, letter to Hornell Hart. August 9, 1952.

sensational aspects. Support from the university (to cite a third angle) is likely to be affected by attitudes of faculty members, trustees and administrative officials.

Ideally, the psychical researcher may wish to pursue the truth in this very elusive but potentially extremely significant field. But pressures related to financial needs may tend to deflect research energies.

J. Some Advantages of the Five-Dimension Theory

The question raised in the title of this article can now (at least tentatively) be answered. If one accepts the conclusions which appear to emerge out of the discussion summarized in these two articles, the Five-Dimension Theory does have definite advantages which make it potentially useful to psychical research. If psychical researchers who disagree with these findings can be stimulated to publish the reasons for their disagreements, the present article will have served a useful purpose. As goads toward further inquiry, not as final conclusions, the apparent advantages of the Five-Dimension Theory may be summarized as follows:

1. Since fifth-dimensional space-relationships do exist, it would be highly unscientific for parapsychology to refuse to investigate them, or to fail to bring them into an operational system. The following types of spatial relations clearly require some sort of five-dimensional system:

   (*a*) Projection of self-conscious apparitions of living persons into the sensorimotor space-time locations of which they are dreaming or thinking;

   (*b*) Intersections between the "clear-dream" space-time structure of an astral excursionist and the sensorimotor space-time structure in which his sleeping body is located;

   (*c*) Intersections between the space-time structures of two or more persons who share a reciprocal dream;

   (*d*) The intersections implied by the occurrence of apparitions of the dying and the dead, similar in character to the self-conscious apparitions of the living;

   (*e*) The fact that each of us, as an observer-operator, moves along his own unique time-line, on which are "strung" the successive foci of consciousness of the series of four-dimensional structures in which we observe and operate.

2. The Five-Dimension Theory outlined in this and the preceding article provides a coherent and integrated system in which the above space relations and also those of sensorimotor space-time are found to be operationally meaningful.

3. This theory brings into operational perspective the crucial concepts and problems which need to be investigated if the basic problems of human personality—of its spiritual resources and powers, and of its destiny beyond death—are to be subjected to fruitful and verifiable research. Some of these outstanding research problems, thrown into high priority by the Five-Dimension Theory, have been outlined in this article and in its predecessor.

4. This theory opens the way to developing a rational conception of the possible—and probable—character of life beyond death, particularly in its most earth-like phases. As compared with the suggestions produced previously by psychical research, the Five-Dimension Hypothesis as to post-mortem existence promises to be less fragmentary, and more integrated with ordinary experience. On the other hand, as compared with conceptions emerging from uncritical acceptance of "spirit communications" and from reports of "astral excursionists," this hypothesis, being inductively and deductively derived, is more open to dispassionate verification and correction.

5. The Five-Dimension Theory provides a framework within which other psi theories can readily be classified and compared, with a view to formulating operationally the research processes by which the issues between them may be tested verifiably.

6. Finally, this theory leads to a proposal for at least a first approximation of a crucial experiment—namely, the attempt to induce shared clear dreams of the personalities of deceased persons, and to apply to such personality-representations appropriate tests of identity such as are used in borderline identity tests in the sensorimotor world, and such as might be developed in the study of reciprocal dreams between living persons.

Some Comments on the Recent Harvard Research in ESP[1]

R. A. McConnell

S David Kahn and his associates have made an outstanding contribution to parapsychology by their "Studies in Extrasensory Perception" which was published as Volume XXV of *Proceedings*. It is hoped that the following discussion of the presentation of this experimental work will not be construed as indicating a lack of admiration for the experimental work itself.

In his introduction Mr. Kahn, referring to the occurrence of ESP, says:

> ". . . it would seem that the burden of proof is on the parapsychologist, in the sense that intelligent counter-hypotheses, even if considered in his *personal* judgment to be highly improbable, must be dealt with. For in the present state of scientific method it is all too easy to observe that agreement will simply not be reached by *arguing the probability* of a counter-hypothesis. It must be considered experimentally, by actually eliminating all reasonable possibility of the counter-hypothesis. This, then, is what this research has primarily attempted to accomplish."

Here and elsewhere in the report one gets the impression that all, or essentially all, of the preceding research purporting to establish the occurrence of ESP has failed to eliminate all reasonable possibility of suggested counter-hypotheses. As one who has never published an experimental paper in parapsychology, the present writer feels free to question this implication, if implication it is.

The key word here, of course, is "reasonable." What possibilities of a counter-hypothesis are reasonable? In this connection the present writer ventures the following opinion: When the future historian, having abandoned all emotional bias toward this phenomenon, examines the record of organized investigation begun in 1882 by the Society for Psychical Research (London), he will say that the occurrence of this class of phenomenon was established beyond all scientifically reasonable doubt long before J. B. Rhine adopted the term ESP in the early 1930's.

Since that time there have been increasingly rigorous demonstrations of the occurrence of ESP. At what point these demonstrations became secure against all *rational* doubts by competent but emotionally antagonistic scientists is, of course, difficult to say exactly.

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[1] S David Kahn, "Studies in Extrasensory Perception: Experiments Utilizing an Electronic Scoring Device," *Proc.* A.S.P.R., Vol. XXV, 1952.

That these demonstrations have been secure in this latter sense for more than a decade, however, can be seen by examining the critical literature. Since the publication of *Extra-Sensory Perception After 60 Years* by J. B. Rhine and associates (Henry Holt, 1940) there has been no attempt at a detailed and analytical attack on any of the best work. The few criticisms which appeared have been general and ill-informed. In a recent publication Professor G. E. Hutchinson of Yale, a member of the National Academy of Sciences, summarized the situation as follows:

> "The reason why most scientific workers do not accept these results is simply that they do not want to and avoid doing so by refusing to examine the full detailed reports of the experiments in question."[2]

Among the many admirable features of the work by Kahn and associates is the rigorous manner in which they have guarded against all reasonable counter-hypotheses to the operation of ESP. Theirs is one more in a series of such experiments. It is eminently worth while to continue to fight disbelief with additional experimental evidence. Only in this way will the field attract the widespread experimental attention that its intrinsic importance warrants.

From the point of view of experimental rigor it is only fair to previous investigations to add that nothing new has been added by this Harvard work. Mr. Kahn may disagree, for after referring to the "highly reliable IBM machine" which he used, he says on page 7, "The crucial advantage of the IBM technique is the *independent* check of the results which it provides."

Now the use of the International Business Machines test scoring machine is a brilliant experimental innovation for a variety of evident reasons, but accuracy in scoring is not among them. The IBM "mark sensing" technique (as distinct from the IBM card punching system) is for the two reasons described by Mr. Kahn not inherently precise. The response of the scoring machine depends upon the laying down of a pencil mark that will conduct electricity when the paper is placed in the machine. According to IBM literature, dependable results can be obtained by *trained* personnel using the special pencils furnished by IBM. A second reason for inaccuracy is that the IBM scoring machine does not directly discriminate against multiple and omitted responses. The operation of the machine must be supplemented by hand inspection, and the hand inspection process must be considered an integral part of the use of this machine. As reported on page 44 (footnote) there were found to be 31 errors (without regard to sign) in the machine scoring of the data of Appendix I. It is hardly

[2] "Methodology and Value in the Natural Sciences," *Journal of Religion*, Vol. 32, 1952, pp. 175-187.

proper to say, as Mr. Kahn does, that only six of these were "inherent in the IBM technique" and, about the other twenty-five, that "adequate preparation of the sheets for the machine . . . would have prevented them."

As a matter of fact, this kind of accuracy is considerably better than is being obtained at the University of Pittsburgh in IBM examination scoring where an error of one per cent is not uncommon despite the use of the IBM pencils and a pre-scoring hand inspection of the sheets. It should be emphasized that the IBM scoring accuracy obtained by Mr. Kahn is more than adequate for most research purposes, and that practically all of the remaining errors may be assumed to have been caught by the independent manual rechecks that were carried out. But it should also be made clear that the final over-all accuracy which he obtained cannot be presumed to be better than that obtained in past ESP experiments where the original, independently made, objective records of card calls and responses were independently rechecked by professional scientists.

Among the questions investigated by Mr. Kahn is the matter of correlation between a subject's attitude and his ESP performance. It may be permissible to lump together free responses and questionnaire answers, as Mr. Kahn does, and to say that by definition these are a measure of "attitude," but it is hardly then proper to conclude, as he does, that "The widespread opinions held by parapsychologists as to the extreme importance of proper attitudes in the demonstration of ESP should be looked upon with some suspicion . . ." (pp. 31-32). The present writer is not aware of any widespread opinion about the importance of attitudes as Mr. Kahn defines that term. On the contrary, the Harvard experimental results may fairly be said to be foreshadowed by the mixed findings of the prior literature.

In working with individual high-scoring subjects other experimenters have sometimes encountered sudden, unexplained changes in scoring rate. To judge from the literature, it is often the clinical impression of these experimenters that these changes were of a non-chance nature and were bound up with the personality of the subject in some psychological interaction with the experimental situation. As any psychoanalyst will agree, this might be far too subtle a thing to be caught in the coarse mesh of a questionnaire. Those psychologists who call themselves "tough-minded" will typically deny the value of such clinical observations until pertinent factors have been operationally defined and their interaction statistically validated. What is involved here is the methodology of psychology. There is room for various approaches in any field, but it is perhaps well to

remember that if the investigation of psi phenomena had been left to the "tough-minded" school of psychology, the occurrence of these phenomena would still be universally regarded by scientists as a superstition of ignorant people.

From an informational point of view, Mr. Kahn's report is adequate except perhaps in one regard. If, as many experimenters believe, the subconscious attitude of the subject is important, then the method of recruiting subjects may critically determine the population that is actually sampled. It would be helpful to anyone attempting to repeat the present experiments to have a fuller description of the experimenter-subject relationships in Series 1, 2, and 5. What colleges did the subjects come from? How were the contacts made? What sort of appeal was used? How were the contacts developed and maintained up to the time of the experiment?

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Note on Attempt to Repeat the Kahn-Neisser IBM Results

During March and April, 1952, a repetition of the Kahn-Neisser experiments using IBM answer sheets as targets was undertaken at Hunter College by Mrs. Dale. This project was made possible through the kind cooperation of Dr. B. F. Riess, then in the Dept. of Psychology at Hunter College. One hundred and fifteen students were tested in six different classes and a total of 34,246 calls was registered. The total deviation was positive, but statistically non-significant. It will be recalled that very striking decline effects were found in the Kahn-Neisser data when the hits obtained on the first side of the answer sheet were compared with those on the second side. Analysis of the Hunter data failed to reveal such decline effects or any other significant internal relationships.

Research Committee.

Unusual Experience

The following case of a fully externalized apparition experienced by six persons was described in a letter to the Society from George Grobicki, a former Colonel in the Polish Army now living in Toronto, Canada. As will be seen below, no corroboration is now obtainable; nevertheless the case seems well worth putting on record. Col. Grobicki wrote as follows on September 29, 1952:

Dear Sirs:

In connection with many stories about well-documented cases of seemingly inexplicable happenings, I want to present you with an experience which happened to me some years ago.

I am a Polish Army Colonel, aged 60, and living at present in Canada. The incident I want to narrate to you happened to me in Poland on the first of September, 1939, at the beginning of Hitler's invasion of my country. I want to describe to you only the bare facts without any commentaries from my side, and in this way to represent to you the happenings as truthfully as possible.

At the beginning of the War, the 1st September, 1939, I was a Brigade Commander, and with my Staff was stationed in an old and big country house not far from the German border [see Fig. 1]. The building was a two-story house, solidly built of bricks, not really old—at most 50 years—and well preserved. Along the entire second floor ran a corridor divided in two parts by a small hall from which went the stairs to the floor below. These stairs were the only entrance to the second floor. [Col. Grobicki had drawn a sketch of the floor plan in the margin of his letter. It is reproduced below as Fig. 2.] My staff and I were billeted in the rooms leading to the *left* of the hall.

It was 8 hours A.M. and though the day was a misty one the inside of the house was well enough illuminated so that we could see every detail inside the corridor. At this time I and five officers of my staff were standing in this small hall discussing the exciting news of the declaration of war and the incursion of German troops into Poland, when all at once we were aware of the presence of a stranger who attentively listened to our conversation. Not one of us had seen where he came from and we all stared at him with some astonishment. He was an elderly gentleman with a short-trimmed beard, dressed in an old-modish suit. We saw nothing supernatural about him, at least he did not strike us as such at the time. As we stared at him, he lifted his hat and asked us politely "Is it really war?" to which question we answered affirmatively. "Then it is time for me to go," he said, and went down. As we were preoccupied with much important work, we did not bother much about him and forgot nearly at once about the interruption, believing him to be some

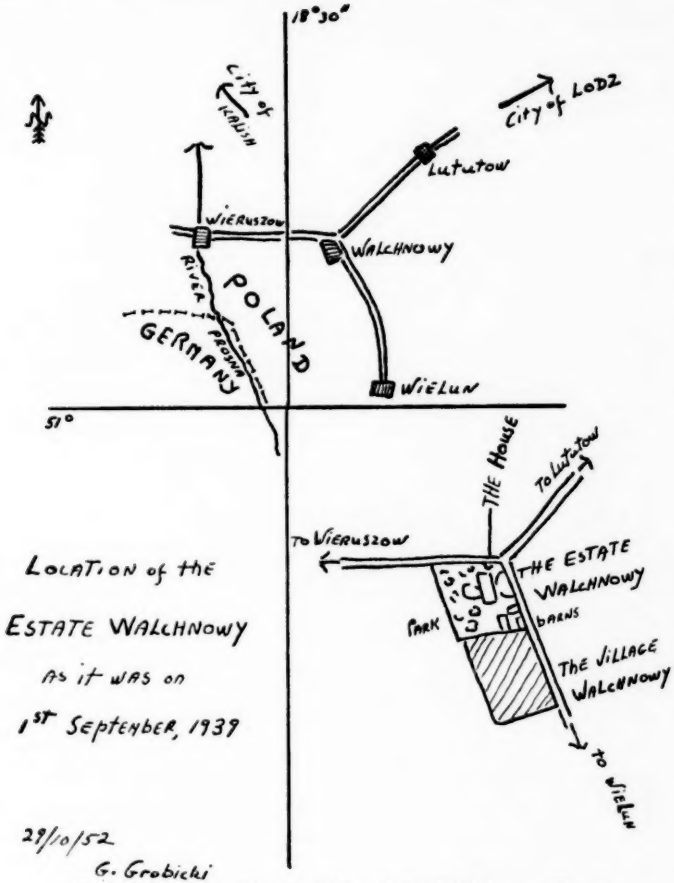

FIG. 1. Map showing location of the Walchnowy Estate, as drawn by Col. Grobicki.

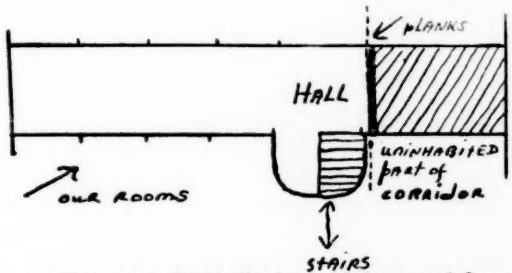

FIG. 2. Col. Grobicki's sketch of the second floor.

resident of the house who lived in the *right-hand* part of the corridor, which was unoccupied by us.

During lunch I casually asked the old butler who attended us—"who is the old gentleman living in the right wing on the second floor of the house?" The butler showed great astonishment and absolutely denied the presence of any person living in the right side of the corridor on the second floor. When we definitely explained to him that such a person must have come from there and had spoken to us all, he said: "Gentlemen, if you will follow me upstairs, I will show you that it is quite impossible." We followed him to the second floor and there he showed us that the corridor to the right of the stairs was crosswise closed by planks in such a manner that it absolutely barred entrance to anyone. "There is nobody living here and therefore nobody came from this place. Besides, if you look at the cobwebs, you will agree that no one has passed through here." After we had examined the place we had to state that this was true—nobody could have entered the hall from this side. But as all the rooms on the left side of the corridor were occupied by us, and there was an absolute impossibility for a stranger to come from there, from whence did he appear?

The old butler, who was much more excited about this matter than we were, asked us some details about the strange apparition, and when we told him how the old man looked, he quickly went downstairs and brought back an old picture. Showing it to us all, he asked "Was the man like the gentleman in this photograph?" And truly, there was our stranger as he had stood before us some hours before. As we confirmed his question, the old butler became still more excited and said in a trembling voice "This was the old master, but he is already twenty years dead." He denied that there was any such apparition earlier in the house, but stubbornly insisted that it was the "ghost" of the father of the present owner of the estate, and that his apparition predicted some disaster. We dispersed, talking with some skepticism about the matter, and quickly forgot the incident.

That evening we were forced to abandon the place, and the Germans who came after us during the night burned the house and killed the owner. The forebodings of the butler proved to be true.

Until the present day I cannot find any plausible natural explanation for those happenings, and therefore must believe in an apparition of the old gentleman, which event is most interesting as it happened in full daylight and was witnessed by six persons. I hope these facts will interest you, and should you like some further details or explanations, I am at all times at your disposal and willing to help you in this matter.

I remain, dear Sirs, very truly yours,

(signed) G. GROBICKI

Col. Grobicki very kindly answered a series of questions which we sent him on October 23, 1952.

[1. Did you make any written account, diary notes, etc., concerning the experience prior to writing to the Society? If so, when? Does this account, or diary notes, still exist?]

After coming from Soviet captivity in 1942, I mentioned the matter in my diary. These notes are still with me, written in Polish.

[2. At the time of the experience, how long had you been billeted in the house?]

Only twenty-four hours.

[3. Am I correct in understanding that you and your fellow officers were standing in the hall on the second floor, close to the rooms you occupied, when you saw the "stranger"?]

Yes.

[4. You say that the apparition spoke, asking "Is it really war?" and you answered affirmatively and then "he" said: "Then it is time for me to go . . ." and *went down*. Would you please clarify what you mean when you say he *went down*. Do you mean he seemed to go down the stairs leading to the ground floor? Or that he seemed to sink through the floor, or what?]

We were so occupied by our conversation that really afterwards nobody remembered how the "stranger" left us. One moment he was there and the next moment he was gone. We all just accepted as a natural thing that he went down by the stairs and therefore did not place any importance on it. As you mention this subject, however, I now remember that afterwards we talked the matter over, and really nobody could remember how he left us.

[5. Can you now recall whether you had seen any family portraits in the house which could have given you an impression of the old gentleman's appearance?]

I am sure we had seen no portraits of the old man. We had been in the house for only 24 hours.

[6. Was the owner living in the house at the time of the occurrence? If so, where were his quarters? Was the old butler also killed?]

On the morning of the occurrence, the owner of the house was not there, but he lived there permanently, his quarters being on the first floor. On the 1st September, 1939, only his old mother, a lady about 70, two maid-servants and the butler were there. As we never came back to the place, I don't know the fate of the latter.

[7. Would it be possible for you to give the names and addresses of any of your fellow officers who shared in your experience? Independent accounts from them would be of the utmost value.]

The occurrence was witnessed by me and five officers of my staff. One of them was killed that same evening, one later in September, 1939; two were murdered by the Soviets in the Katyn Forest Massacre in 1940, and the last lost his life in Italy in 1944 at Monte Casino. Therefore I am the only one left alive of the six of us who, on the morning of 1st September, 1939, saw and talked to the apparition, if we accept that it was one.

Col. Grobicki, in a letter dated October 29, 1952, said that he was quite willing for his real name to be used in connection with his experience in the event of its publication. We had hoped to be able to talk with him at first hand about the occurrence, but he wrote: "I was in Washington, D. C. in February as a witness at the hearing of the Katyn Massacre Investigating Commission, but now I have no plans for coming again to the States."

In a letter dated November 30, 1952, Col. Grobicki made the following observations:

> I am very glad I could provide the Society with such an interesting problem . . . the more I think about it the more I am persuaded of its reality. The most important points are:
>
> (1) We were only about 24 hours in the house at the time of the occurrence and there was no time nor possibility for preparing a trick, and no purpose in doing so.
>
> (2) Except for the old lady, the butler and the two maid-servants, there were no civilian persons in the house.
>
> (3) There was no possibility for a civilian to enter the corridor where we lived because of a soldier-guard posted at the bottom of the stairs leading to the second floor. He would not permit any civilian to go upstairs without first calling for the officer on day-duty.
>
> (4) Because of the restricted living facilities on the second floor, there was no possibility for somebody to hide there without being at once detected by us.
>
> (5) The apparition occurred during the day, in good light, and was witnessed by six individuals who never before had discussed such problems or even thought about them.
>
> (6) In my opinion mass-hypnosis is out of the question.
>
> It is really a pity that all the other officers are dead, but after all these events happened thirteen years ago and during this period we had six years of war, when officers happen to be killed. . .

L. A. DALE

HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

THE ENDOWMENT

The American Society for Psychical Research, Inc., was originally incorporated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of psychical research and psychotherapeutics. It is supported by contributions from its members and a small endowment fund. The income of the Society pays only for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater fund is required before this work can be carried forward with the initiative and energy which its importance deserves.

The endowment funds are dedicated strictly to the uses set forth in the deed of gift and are under control of the Board of Trustees, the character and qualifications of whom are safeguarded, as with other scientific institutions.

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